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BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

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[No. V.]

COMMUNICATIONS.

RETROSPECT OF MISSIONS

To the EAST INDIES, to AFRICA, and among the INDIANS OF NORTH AMERICA, under the direction of "the Board of Managers of the General Convention of the Baptist denomination in the United States."

Our Father, who art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven."

Nº. V.

Mission to the East Indies.

Continued.

MR. JUDSON did not receive his credentials from the Board until the 5th of September, 1815. He was consequently much tried in mind as to his future prospects. The agreeable accounts of societies for missionary purposes which accompanied these papers, acted like a cordial on his spirits. His situation for some time had been very solitary. Not a person was with him and Mrs. J. who could say, 'Come, and hear what the Lord hath done for my soul.' Worship was held in the mission

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house constantly, which was generally attended by only two Portuguese servants, who understood but little English. It was very seldom that any other persons joined them. The family consisted only of Mr. and Mrs. J. and a small girl of European extraction, whom they had adopted as their own. The gratification was allowed them, however, on the 11th of September, to number with their little band a son, whom they named ROGER WILLIAMS, after the first Baptist minister in America. He died May 4th, 1816. Under this afflictive providence they were enabled to say, "The Lord gave,

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and the Lord hath taken away : blessed be the name of the Lord."

It was the opinion of the Board that more labourers were necessary in this truly desolate region ; but none offered whose qualifications seemed fitting for the station. The utmost circumspection was absolutely necessary, on the part of the missionaries, to ensure existence to the station. The Board had been apprized of the marked attentions which were shown by the viceroy and his court to brother and sister Judson. They knew that the jealous disposition of the people might injure, if not destroy the mission, if others were sent out who did not possess zeal and prudence, by raising suspicions as to their real motives in leaving a foreign land for the avowed purpose of benefiting the souls of people to whom they were utter strangers ; and they were conscious that " holy jealousy for the Lord of Hosts," required them to be cautious in selecting missionaries.

Mr. Hough, a printer, and minister of the gospel, offered testimonials which they could not suspect. He was accordingly accepted, and set apart by prayer and the imposition of hands, to missionary toils, on Thursday evening, April 25th, 1814, in the meeting-house of the Sansom-street Baptist church, Philadelphia. The Board were disappointed in their hopes of sending out Mr. Hough and family without delay in an eastern vessel, and considerable time elapsed before an opportuni-

ty presented. While they were at a loss in what direction to turn their inquiries, a gracious Providence prepared a way for them, far more accommodating than they could expect. Edward Thompson, Esq. of Philadelphia, at this very time concluded on sending two ships to Calcutta. On application to him for a passage, he generously offered either of the vessels free of charge ; and some preference having been manifested for the Benjamin Rush, he had new cabins fitted up, and supplied gratuitously, all the provisions necessary for the voyage.

A few days before they sailed, at a prayer meeting held for the purpose, they were affectionately commended to Divine preservation. On December 11th, at the notice of a few hours, Mr. Hough, with his family, embarked in the steam-boat for Newcastle ; on the 20th proceeded to sea, and arrived at Calcutta, April 23d. The passage was unusually pleasant. Not a storm occurred to " jeopardize their lives, no vicissitudes altered their habits, no anxieties ruffled the composure of their minds." On the third day after their arrival at Calcutta, they went to Serampore, and were received by the whole mission family with the utmost cordiality. Here Mr. Hough was informed that brother Judson had two tracts in the Burman language prepared for the press, which he wished to have printed, and had been inquiring whether it could be done at Serampore. It was advised by the

brethren that it should be done at Rangoon, and that a press, types, paper, &c. should be taken round by Mr. Hough, and generously begged his acceptance of a press and types for that mission station, as a gift.

As opportunities of passage to Rangoon seldom present, Mr. H. was under a necessity of waiting until the last of June, when he heard that the brig *Frances Anne* was fitting out for that port. After calling repeatedly on the owner, he obtained his terms, which were very high. He soon discovered that the owner was by no means disposed to favour him. But the great anxiety he experienced to reach Rangoon, and the uncertainty when another opportunity would offer, induced him to go in this vessel. Accordingly, he sent his baggage on board, and embarked with his family, on the 30th June, under a hope of soon joining brother Judson. But his expectations were not realized. The captain and pilot were addicted to intemperance, the crew raw and inexperienced, and they had to navigate the most difficult river in the world. For five days the lives of all on board were jeopardized by the imprudence of those in command, and by the unskillfulness of the hands. Unwilling longer to run such imminent risk, Mr. H. resolved on embracing a favourable season to debark with his family. About 3 o'clock, on the fifth day, the vessel anchored off Kedgerree. The captain and pilot intended to go on shore at

this place; but before a boat could be obtained, the captain became so inebriated as to be entirely helpless. A boat coming alongside soon afterwards, Mr. Hough and family, followed by the pilot, got into her. On reaching the shore, they went to the house of the portmaster, Mr. Tucker, who, on hearing the statement of Mr. H. and finding that the pilot had drank so much since he came on shore, as to be insensible, accompanied Mr. H. on board, in order that he might ascertain the real state of the case, and make his report accordingly. After proposing a few questions, and taking a survey of the brig, Mr. T. gave it as his decided opinion that she was in many respects unfit for sea; of which circumstance he gave notice to the Insurance Company of Calcutta. It was not until the next morning that the pilot was able to go on board. Mr. H. speedily followed him. Having taken out such articles as were accessible, he returned to Kedgerree, and the vessel proceeded on her voyage. Four weeks after she sailed, and one week after the pilot left her, she put back in distress. After undergoing some repairs, and taking in a fresh supply of provisions, she again put to sea, and reached her port of destination in safety.

On the 8th of July, two days after the *Frances Anne* got under weigh, the ship *Gentoo*, from Salem, captain Northey, came up the river, and dropped anchor off Kedgerree. Mr. Tucker and his boatmen took Mr. H. on board,

when, making known his situation to the captain, he generously accommodated Mr. H. and family. On the 12th they arrived at Calcutta. Mr. H. immediately addressed a note to the owner of the *Frances Anne*, in which he stated the facts, and solicited a restitution of his passage money; but the owner refused the least return, because, he said, the brig had been abandoned from choice.

In a few days after Mr. H. returned to Calcutta, his wife and two children were seized with a fever, which for nearly three weeks confined them to the bed. During this period he suffered very much by anxiety for their safety, by an impossibility to procure a European nurse, and from his inability to understand the natives, or make his wants intelligible to them. His own health was graciously preserved. In this distressing condition the Lord heard his cries, and restored to his afflicted family the blessing of health.

On the 7th of September he was allowed the gratification of embarking on board the brig *Warravacting*, captain Ventura, and on the 15th of October had a joyful meeting with Mr. Judson in Rangoon. Mr. Hough's family were accommodated with part of the mission house, and without delay they became "united as a church of Christ, and as a missionary society." In the compact which they formed, it was agreed to give themselves to the Lord Jesus Christ, and to one another by the will of God: to be kindly affec-

tioned one towards another, with brotherly love; that their sole object on earth should be to introduce the religion of Jesus Christ into Burmah; and that the means by which they hoped to accomplish this, were, by translating, printing, and distributing the holy scriptures; preaching the gospel; circulating religious tracts, and promoting the instruction of native children: to engage in no secular business, for individual emolument, or at all, unless the great object of the mission could, probably, be best promoted thereby: to relinquish all private right to remittances from America, avails of labour, and compensation for service: that all the members of the mission family should have claims on the mission for equal support, in similar circumstances; the claims of widows and orphans not to be, in the least, affected by the death of the head of their family: to educate their children, with a particular reference to the object of the mission: and that all appropriations from the mission fund should be made by a majority of the brethren, when their number should be increased; subject, however, to the inspection of the Board.

Just before Mr. H. arrived at Calcutta, Mr. Judson was seized with a nervous affection of the head and eyes, which disabled him from reading a page in a Burman book for four months. But this affliction was graciously overruled by Providence. During this time he composed a tract in

Burman; but found that he could attend to the compilation of a Burman grammar, with less pain than usually attended any other literary efforts: and he was the more encouraged to persevere in this work, from the hope that, should he never again be able to study the language, the knowledge he had acquired would be serviceable to a successor. This task, without any ill consequence to his health, he was enabled to execute before he was joined by Mr. H. and had the satisfaction of putting the grammar into his hands soon after his arrival.

Address of the Rev. O. C. COMSTOCK, delivered at the formation of a Sunday School Society, Trumansburg, N. Y.

My beloved Audience:

PERMIT me to indulge the friendship and affection I feel for you, and the disposition I cherish to advance our mutual prosperity and happiness in society, by delivering a short address.

The ultimate end of all God's works is the display of his own glory. For this he has manifested his perfections in creation, providence, and redemption. It is according to the fitness of things, that a holy being, capable of creating moral intelligences, and disposed to exercise this power, should form them in a state of moral purity. Hence Deity created man in his own glorious image, upright and holy, and constituted him a free moral agent. The will of God is the rule of man's duty, and is ever accordant

with the eternal reason of things. When man performs his duty, he promotes his highest happiness, administers to the general welfare, and illustrates God's glory. Man, made in honour, and perfectly happy in the fruition of an earthly paradise, and the society of his God, disregarded his Maker's command, and, in deep revolt, plunged himself into disgrace, helplessness, and misery. His bosom, once the seat of purity and delight, is now the abode of depravity, confusion, and unhappiness. His understanding, once fraught with just conceptions of the Divine character, is now blind to his holy attributes. His lively imagination once roamed, with ever new delight, among the diversified scenery of nature, and recognized in these the wisdom, power, and goodness he adored. But now, alas! his mind, veiled with the darkness of the apostacy, and perverted in all its moral operations, beholds not, in the things that are made, the true character of the eternal Godhead.

This is the mournful picture which man, in his present condition, exhibits. While, however, he is utterly destitute of original righteousness, the moral impress of Divinity being totally effaced from his soul, he is not deprived of any of the natural faculties of the understanding. This indeed is darkened, and its powers greatly enfeebled, consequent alone upon the corruption of the heart. God is pleased, in infinite benevolence, and to answer his

own perfect designs, to impart to some a native amiableness of disposition, which renders them lovely in our esteem, and valuable members of society. Hence, even among the unconverted, we find many, in whose sentiments and conduct we discover much to approve. The direful ravages of the fall are conspicuous in our hearts and lives; they dress in mourning the pages of universal history. With a constant propensity to sin are we characterized. Its unresisted gratification would annihilate all our hopes of happiness, in time and eternity. In the view of these considerations, we behold our infinite obligations to our heavenly Father, for making us the kind care of his providence, and the subjects of his restraining power.

The first object we should have in view, in acquiring education, and indeed in all our actions, should be the glory of God. Science expands and invigorates all the powers of the understanding, excites and strengthens our social dispositions, and conduces to ameliorate the heart. It enables us to explore, in a measure, the vast system of the universe, and to unfold the laws of the physical and moral world. In these the Divine perfections are strikingly exhibited. Here we contemplate with wonder, admiration, and reverence, the infinite fulness and benignity of Jehovah. It should heighten our regard for his character, and lead us to abhor our own sins, that his highest glory is

connected with our greatest happiness. In a cultivation and due exercise of our intellectual, moral, and social powers, all our enjoyments are exalted; the sphere of our usefulness is enlarged, while God is honoured. We are thus enabled, through mercy, to guard against many evils, and to enjoy many desirable blessings. We are thus formed for the social state, and qualified to discharge, with credit and satisfaction, those duties devolved upon us by this relation.

If the use and end of education be to promote our own temporal and eternal happiness, with that of our fellow men, and to glorify God, which we affirm, it is obvious that nothing short of special grace can conduce so much to this object, as a knowledge of the holy scriptures. Here we may learn all that is necessary for us to know, to render us perfectly and eternally happy. Whatever may be our condition in the world, here we are furnished with the most perfect and ample instruction. We appeal in vain for this knowledge to heathen oracles, or to the archives of ancient or modern philosophy. The enjoyments of a man destitute of the cultivation of literature and science, are too often chiefly sensual. The entertainments of a mere philosopher, however, when compared with the sublime and holy consolations of religion, are mean and contemptible. It is in the man, in whom are united the lights of religion and science, that we may look for the highest dig-

nity and happiness of which our species are susceptible.

This school is instituted at a most auspicious era in the history of the world; at a time when God is manifesting his faithfulness and power, by the diffusion of religious knowledge, and multiplying the victories of the Cross. Preparatory to this, and as connected with it, he ministers to the interests of literature and science. He has awakened the attention of the whole Christian world to the translation of the Bible into the various languages of the habitable globe. Strong and united efforts are in operation, to multiply its copies commensurate with their demand. Presidents, emperors, and kings, have delighted to rival each other in the cause of gospel truth. Religion and benevolence are constantly bringing their free-will offerings of earthly goods to the treasury of the Lord, as one mean of accomplishing the declarations of prophecy in relation to the latter day glory; while talents and learning, in thousands of the flower of the church, are devoted to the same grand object. Unbelief may suggest to our minds, that the children who are committed to our instruction are too young to profit by reading, and committing to memory the scriptures. An indolent or impatient disposition is ever prone to listen to this disheartening insinuation. But confidence in the gracious promises of our covenant keeping God must cheer us, while the history of Sabbath schools, so far as we are ac-

quainted, gilds our prospects, and animates our hopes. It is impossible to prescribe limits to the Divine compassion, or to set bounds to the omnipotence of grace. Very young persons have been hopefully converted. Moreover, much of the Bible now committed to memory by our pupils will be retained, till riper years shall have more perfectly unfolded their understanding, and enabled them to discover more of its beauties and excellencies. The sentiments they imbibe here, we trust, will be cordially cherished by some, and by none entirely forgotten.

The effect of Sabbath schools, in the cities and villages of our State and Union, and in all other places where they have been established, afford us strong ground of encouragement. Hundreds of the members of them have not only treasured up in their memories the precepts of the gospel, but have also felt its healing efficacy in their hearts, and brought forth correspondent fruits in their lives. Not a few, who are now consecrated to the glorious work of the ministry, date their first religious impressions in Sabbath schools.

There are some parents so lost to all natural affection, and to the sacred duty they owe their Creator, as to forbear to educate their offspring at home in the holy scriptures; others who are anxious to have their children taught in the good word of life, but who are unable to gratify their wishes. In Sabbath schools these children are affectionately pointed the road

that leads to honour, happiness, and glory. While children attend these schools, they are prevented from walking the streets, and rambling the fields, on the Lord's day, in the indulgence of an idle curiosity, or in search of objects of amusement and pleasure; uneasiness and vacuity are removed from their minds, which are delightfully engaged in learning lessons of eternal interest; and, during all the week, their leisure moments are occupied with reference to the Sabbath day's exercise. Their external deportment, conversation, and trains of reflection, are generally very much improved.

It is obvious, that the immediate advantages to the scholars, and, indeed, to all concerned in these schools, are highly important; but the benefits of their general and remote consequences may transcend all human calculation. Suppose this one, in which we have the happiness to be engaged, should be faithfully maintained for ten years; the number of scholars who shall have been taught in it, would, doubtless, be very considerable. Many friends, patrons, managers, and teachers would have necessarily been also deeply concerned in the undertaking. Many of these, well acquainted with establishments of this description, convinced of their great utility, and devoutly attached to their interests, would follow their fortunes in various parts of the country. Here they would exert their influence, and cheerfully lend their personal attention, in originating and

multiplying institutions, whose excellency they had witnessed and experienced; and which they knew were fraught with the richest blessings to all nations, both in time and eternity. Revolve in your minds the great number of Sabbath schools now in the world, with all the persons engaged in their support, and deriving their benefits; and fancy these characters constantly diffusing themselves among the societies of the globe, advocating and forming them wherever their lot is cast; and we are utterly lost in the vastness of the result. Next to the gates of Zion, it would seem, does God vouchsafe to look on Sabbath schools with approbation and favour. We have the mingled prayers of all the Christian world, for success and happiness in our present exertions. There is an energy and satisfaction imparted to the mind, when we are endeavouring to follow its best lights, and to obey the humane feelings of the heart, to which the selfish and unfaithful are entire strangers. In proportion as our conduct proceeds from the principles of true benevolence, will our finest feelings be gratified; while Heaven, we trust, will approve and prosper.

Good men are every where pleased with the manifestations and progress of catholic sentiments, feeling, and conduct, and rejoice in every occasion favourable to such a state. As conducing to this, as well as to other results glorious in the annals of

the church, and propitious to the nations, the Bible Societies and concerts of public prayer, have been hailed with fervent gratitude, contemplated with acclamation, and warmly supported. Under these impressions, shall we not rejoice in the delightful labours of the Sabbath schools, in which are frequently united, with perfect cordiality, Christians of different denominations?

Some good men have felt an opposition to these schools, flowing from unjust conceptions of their character. They have imagined that the rudiments of ordinary education, and sectarian peculiarities were taught in them. The former, they conceived, ought to be taught children on those days of the week, which may, with religious propriety, be devoted to worldly business; and, in relation to the latter, that their young and tender minds should not be embarrassed with polemical divinity. There may be much justice in these remarks. Those, however, who are conversant with these institutions, know that these objections are not well founded. The object designed is to teach a knowledge of the Holy Scriptures, and not to proselyte the pupils to any particular order of Christians. Children who cannot read, are not received as scholars to be instructed in this branch of learning, but only to repeat what they may have been taught at home.

According to Divine constitution, virtue brings with it its own reward. This truth holds, with

equal propriety, in its application to societies, as well as to individuals. Those villages which are most celebrated for public spirit and moral advantages, are sought, with avidity, by many persons of merit, as the places where they will vest their capital, and share with their families and friends the common lot of life. Sabbath schools are among the least of those advantages to which we have alluded. They have some time been enjoyed in many of our sister towns and villages, and cannot fail to be duly appreciated. Shall we not then, by our union, love of social order, and persevering endeavours to augment the lights of religion and knowledge, under Divine agency, give to this favourite spot on which we have the happiness to reside, a character as distinguished for moral, as it justly is for physical advantages?

PIEDMONT.

DURING the dark ages of popery, when Europe, for about a thousand years was overspread with barbarism, it was scarcely possible to tell where the Christian church existed. The beloved of the Lord was driven into the wilderness; and the dragon, that he might destroy her, cast out a flood of wrath, to overspread the place of her retreat. But God nourished her there. Modern days have disclosed the place of her refuge. In the secret vallies of Piedmont, the children of God, who would not

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receive the mark of the beast, sought an asylum. There they retained the true faith of the gospel, and observed the ordinances as they were delivered to the saints. Information of the present state of those churches, cannot fail to interest us. The following account concerning them, was communicated in a letter by Mr. J. Bowering; and was translated from the "*Melanges de Religion*," for the Christian Herald.

During my travels on the continent, I always received with the greatest interest all the information that I could procure of the Christian churches in the vallies of Piedmont. I had heard that they still preserved all the simplicity of their ancient customs, all the purity of manners that for so long a period had honoured their ancestors. In the interesting society of some of the most distinguished divines of Amsterdam, I gathered some information from an inhabitant of these Alpine mountains; and the singular enthusiasm with which the Hollanders spoke of the modern Vaudoise, more intensely excited my curiosity. Since that time, I have enjoyed the happiness of corresponding with one of the best ministers, the moderator of their church, the venerable pastor of La Tour, in the valley of Luzerne. Allow me to offer to your readers some of the details that I have gathered in these communications upon the actual condition of these interesting churches.

The Vaudoise churches are

situated in the vallies of Luzerne, Pelis, Perouse, Cluson, St. Martin, Balsille. They enjoy limited tolerance from the court of Sardinia, and their members cannot aspire to any employment superior to that of a notary. With that exception, nothing interrupts the public profession of their religion. Their little territory is bounded by the Pelis and Cluson, two rivers, behind which they sought a shelter during their ancient persecutions, and beyond which they are not permitted to extend, though the prohibition may have been mollified by the more liberal spirit of modern times. The Vaudoise clergy receive a salary from the state; not equivalent to the measure of their wants, but enough so, at least, to make their politico-religious existence recognized, without a very high importance in the actual state of affairs. Their opinions have undergone but little change. They aspire to an origin much more ancient than that ascribed to them by Mosheim, and they assert that pure Christianity has been professed in their vallies ever since the time of the Apostles. Happy illusion, if it is one, and well calculated to preserve among them a holy enthusiasm, a sweet and fervent piety! Their confession of faith is the creed of the Apostles. The noise of modern controversy is scarcely heard in these distant vallies, and it is too feeble to excite the attention of their inhabitants, or to trouble a repose for which it must envy them.

All their religious instruction is founded on the Bible; but they likewise employ the larger and smaller catechisms of Osterwald, and their ministers are in the habit of explaining to their catechumens the most difficult points of their faith and practice. Before admitting their youth to the communion, they give them religious instruction during the space of two or three years. The system of mutual instruction has been introduced into the vallies of Piedmont, and the children are taught to repeat sentences from the Bible, as well as moral and religious maxims. Public worship is celebrated in their churches on Sunday and Thursday mornings. Independent of that, there is another very interesting religious service, which is peculiar to the Vaudoise; they denominate it "The examination of a quarter." Once a year the pastor fixes a day to visit some particular section of his parish. He is received by an elder or deacon, together with all the inhabitants, in the school house attached to the village that he visits. He celebrates divine service; after which all the congregation assemble around him, and, without distinction of age or sex, he interrogates his parishioners upon various doctrinal and moral subjects, more particularly united to the discourse he has just pronounced, and which is always adapted to a remarkable circumstance. In this way, during the spring, the pastor visits all the members of his little flock. He

learns the wants of his parishioners; assures them of their advancement; participates in their pleasures and their pains; gives them advice and encouragement. He thus serves them as a guide and support in their progress to eternity. It is to be regretted that this affecting and benevolent exercise has been abandoned in some of the churches of the vallies.

There are thirteen parishes, which, with some exceptions, are under the care of ministers, who commence their studies in the country, and terminate them at Lausanne or Geneva. Before the revolution they sometimes went to Basle, where they enjoyed the advantages of a small endowment, which has been subsequently suppressed. There were originally two fellowships at Geneva; now there is but one. At Lausanne there are four.

There is no printing-office among the Vaudoise. All the learning is contained within the circle of their ministers, among whom we must distinguish Messrs. Rodolphus Peyran, and Peter Geymet. But as all the information they acquire of public affairs is procured from some miserable papers granted them by the court of Turin, it cannot be expected that they should occupy a distinguished rank in the republic of letters. In their public worship, they employ the collection of Hymns generally in use in the Swiss Protestant churches. A great number of religious tracts have been disseminated among

them by the Bible and Tract Societies of London, Lausanne, and Basle. They are ardently sought, and produce happy effects.

The court of Sardinia viewing every public assembly with some degree of jealousy, their synod can only meet with the express permission of the king, transmitted by the intendant of the province, (Pignerol.) Once in two or three years, the synod is assembled, in the presence of the intendant, who is required, by an ordinance, to conduct himself *cog ogni discretezza*; or, in other words, must remain a tranquil spectator of what passes, taking care that no subject is considered which is foreign to the Vaudoise churches. Rarely are they occupied with dogmatical discussions. The necessities of the various parishes, changes among the pastors, and local concerns usually engage their attention. They elect, by a majority of votes, a moderator, a sub-moderator, and a secretary, who constitute a committee, to whom is entrusted the general direction of every thing demanding their attention.

The Vaudoise clergy are but ordinarily informed, and are distinguished by their sweetness and piety. They take great pains to preserve the purity of the ministerial character; and it is but a few years since an individual was degraded from this sacred character, on account of the irregularities of his conduct.

The poverty of the Vaudoise has prevented them from erecting

charitable institutions. They have long desired to build an hospital, but in vain. Their humanity is strongly interested, and their religious principles not less so; for, as their sick are now transferred to the public hospitals of Pignerol or Turin, the Catholic clergy, in their zeal to convert them, often take advantage of their unfortunate situation; and the exhaustion attendant on debility, the disorder of fever, and the agony of death, too often lead to an appearance of apostacy, which, to a bigoted Catholic, may serve for an occasion of triumph, but in which benevolence and piety only find a cause of grief. Each church has a particular fund for the support of its poor, collected by the contributions made on communion days and at the new year, by special collections, by the gifts of charitable persons who visit the vallies of Piedmont, or who leave a legacy for this purpose. A Vaudoise named Bianchi, who amassed his fortune and died in London, has left a sum to be applied to the support of six poor children in the schools of La Tour. Besides that, there is an annual sum sent from Holland, which serves to assist the indigent, and pay the salary of the schoolmasters.

After what we have already said, there is very little to remark upon the religious customs of the Vaudoise. Whenever the synod meets, they celebrate a solemn and general fast. The synod is composed of the pastor and one or two elders of each congrega-

tion. The year that the synod assembles, the moderator and sub-moderator make their pastoral visit. The one who resides in the valley of Luzerne, visits the valleys of Perouse and St. Martin, and vice versa. He preaches in every parish, receives an account of the funds distributed to the poor, listens to the complaints, if any are made, of the pastor against his flock, or the flock against their pastor, administers justice in all church matters, and if the affair is too important to be decided by him alone, he provides measures for bringing it before the next assembly of the synod.

The subsequent part of the account rests upon other authorities. The total number of the Vaudoise is estimated by the most exact modern historians at 15000. They say that if one of their people embraces the catholic faith, they are forbidden to use any measures to bring him back to the faith of his ancestors. Jipeij says that their ministers were required, but a short time since, to commence and finish their public worship in an hour, and were forbid to appear in public in their clerical robes. He adds that these restrictions have been very much mollified by the sweetness and benevolence of the Catholic bishop of Piedmont.

The vallies, to which their affections as well as afflictions have so strongly united the Vaudoise, are unfruitful and unhealthy. They are exposed to the avalanches of the mountains, to the inundations of the torrents, to the ravages of

the tempest; but they have been obliged to contend against enemies more terrible than the Alpine snow, than torrents or tempests,—against the malicious and ferocious passions of eager and fanatic persecutors. Whilst the darkness of ignorance enveloped almost all the Christian world, whilst the pure light of the gospel seemed extinguished under the weight of superstition and sacerdotal tyranny, the Vaudoise preserved the sacred fire which was very soon diffused in such brilliant flames. Their children occupy the same territory, and make the same mountains resound with prayers as pure, with a worship as worthy of its object.

CRITICISM ON ACTS II. 41.

It has often been urged by our Pedobaptist brethren, as an argument against our peculiar views of Christian baptism, that the three thousand, converted on the day of Pentecost, could not have been baptized by immersion; because one day, or those few hours of that day, which elapsed after their conversion, would not have afforded sufficient time. It has, however, been satisfactorily shown, that immersion takes up no more time than sprinkling; and that, with the great number of administrators present on that occasion, they might have been baptized.

But, perhaps, a more satisfactory explanation of these circumstances might be given. The account tells us, that "those that

gladly received the word, were baptized; and the same day there were added unto them, about three thousand souls." At the present day, we consider baptism to be the door into the church. This is true, when we understand the church to be a small body of believers, associated for religious purposes.—No person ought to be a member of such a church, unless baptized. But, perhaps, in these early days, before the particular forms were introduced, *conversion* might have been the door into the church; so that every *believer* might have been considered as a member of the church, and consequently admitted to baptism. This idea seems to be suggested by the closing verse; which says, that "the Lord added to the church daily such as should be saved." If they were added by baptism, it could not with equal propriety be said, that the Lord added them; because the work would have been performed by the apostles, and others duly qualified. But if added by conversion, it would, with the greatest propriety be said, that the Lord added them; because that is the work of an almighty arm. And, indeed, when we recollect the circumstances of the church at that period; the opposition which they experienced from every quarter; and the great sacrifices which every one must make in renouncing Judaism and receiving Christianity; it seems reasonable to conclude that every person, as soon as he believed in the Saviour, and declared himself on the side of the

apostles, was, by them, considered as added to the church. In this sense, the Lord added to them daily such as should be saved: and the same day there were added to them about three thousand. The account does not state, they were baptized the same day; but only added to the church.

Whether this explanation be correct or not, we will venture to suggest another. The expression in the 41st verse (*τῇ ἡμέρᾳ ἐκείνῃ*) the same day, does not necessarily imply the span of twelve or twenty-four hours only; for it sometimes means *at that time*. This is evident by examining Acts viii. 1. "And at that time (*ἐν ἐκείνῃ τῇ ἡμέρᾳ*) there was a great persecution against the church which was at Jerusalem." Here, the same words in the original are used; yet no one would suppose that a single day was meant; but would understand them to mean *at that period or time*. So in the former case: "them that gladly received the word were baptized; and, *at that time*, there were added unto them about three thousand souls." This is undoubtedly the most obvious meaning of the passage. For, although it is not stated that they were baptized the same day; yet we allow, that it seems to be implied. And, although it was possible for them to be baptized in one day, or in that part of the day which elapsed after their conversion, yet it does not seem probable; as it would, evidently, either produce a great deal of confusion, or imply a much greater degree

of concert, and system of arrangement, than would, probably, have been devised on so joyful and interesting an occasion.

ΓΑΙΥΣ.

ADVANTAGES

Of the Printed Scriptures.

BEFORE the art of Printing was invented, the price of books was so great as to render it impossible for the labouring part of mankind to read. The sacred scriptures were a treasure which few could enjoy, except by hearing them read in churches. It appears, from Stowe's Annals, that in the 13th century, a Bible, with a commentary, fairly written, was worth thirty pounds sterling—equal to one hundred and thirty dollars and a third; and, at the same time, the price of labour was but three half-pence (less than three cents) a day. Suppose the commentary to have been equal to the text, then the price of a plain Bible, without notes, was more than a labouring man could earn in seven years. Christians in that day, who knew how to appreciate this blessing, prayed their Heavenly Father to give the Bible to their posterity. God has answered them: and the volume of Divine inspiration is now within the reach of all who wish to peruse it. Bible Societies are formed in every part of the Christian world, to supply the destitute with this invaluable gift of God to man. The labour of writing it is no longer necessary; and the earnings of a single day will

procure it for any man in this country. How do we improve it? God forbid that a blessing so inestimable should be received with such ungrateful indifference, as to become an aggravation of our guilt; lest the invocations of our ancestors should appear witnesses against us in the day of retribution.

ANECDOTE

Of a Sunday School Boy.

A LITTLE BOY, belonging to a Sunday school in London, having occasion, every Sabbath, to go through a certain court, observed a shop always open for the sale of goods. The little boy, having been taught the duty of sanctifying that day, was grieved at its profanation, and some time considered in himself whether it was possible for him to do any thing to prevent it. At length he determined upon leaving a tract on the Lord's day, next week, at the shop as he passed by. He did so. On the next Sabbath, coming the same way, he observed that the shop was shut up. He stopped, and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door; when a woman within, thinking it was a customer, answered aloud, "You cannot have any thing: we don't sell on the Sunday." The little boy still begged for admittance, encouraged by what he had heard. When the woman, recollecting his voice, opened the door, and said, "Come in, my dear little fellow: it was

you who left the tract here last Sunday, against Sabbath breaking—and it frightened me so, that I did not dare to keep my shop open any longer; and I am determined never to do so again while I live.”

Evan. Mag.

LOVE TO GOD AND OUR NEIGHBOUR.

IF we love God, we shall love his laws and dispensations; we shall love not only his gifts, but also his chidings, which are his veriest gifts. If our self-will were not often checked, controlled, and forced by a strong hand from its course, it would remain for ever in a perverted state; our pursuits, our attachments, our hopes, and our fears, our triumphs, and our very sighs, must all acquire a new order that they may be rectified. The tenour of the Christian's life, notwithstanding occasional inward trials and outward afflictions, is sweetened with intervals of peace. He enjoys a simplicity of heart, a serenity of conscience, an equality of temper, a lively confidence, an humble resignation.—To love God is to love goodness in every form and in every degree, and to seek to promote it by every possible means, and to shun evils of every kind as obstacles to its progress. To love our neighbour is to seek his well-being and happiness, more especially by promoting his spiritual welfare by good

counsel and by kindness, according to his state. We should travel lightly and pleasantly with him, and not tire him by leaning too heavily upon him with our own anxieties. By bearing our own burthens patiently, and by endeavouring to relieve those of others, is the way to wax strong in the Lord, to find his yoke easy, and his burthen light. In the primitive times of the church, charity was classed into a variety of distinctions, and exercised accordingly. At this day we seem to understand very little of its most general operations; the true love of our neighbour is an imitation of the love of God to us; it is beneficent, disinterested, forgiving, compassionate, seeking to set the purposes right by good counsel and by kindness, finding its own enjoyment in the happiness which it promotes. To love God truly, we must love the hand that gives and that takes away, that oppresses, that relieves, that elevates, and that confounds. To love our neighbour truly, we must love him with all his faults, without loving his faults; we must take him as he is, and increase our love as he increases in goodness. If he is capable of listening to counsel, we must advise for the best. If he is abandoned we must pray for him, and never forget the general law of charity, which extends to all mankind.

A.

MISSIONARY INTELLIGENCE.

AFRICAN MISSIONS.

IN our last number we concluded our statement of the principal missionary stations in Asia: we shall now present our readers with those of Africa. This long neglected and degraded continent begins at length to resound the praises of Jacob's God. Celebrated only for wickedness, and visited principally for the most abominable commerce that ever disgraced humanity, the history of this country, so far as it is known, presents to the Christian philanthropist a spectacle calculated only to excite horrors for the depravity of human nature, and tears of commiseration for the miseries which it produces. The scene is now beginning to change. The light of the gospel begins to beam upon that land of darkness; and it is devoutly hoped, that the efforts already begun will not cease, till every part of Africa shall be illuminated with the Sun of Righteousness.

LONDON MISSIONARY SOCIETY.

THIS society has directed its energies to the benevolent object of spreading the gospel among the sons of Ham, more than all others. Not less than fifteen missionary stations are at this time occupied, in different parts of Africa, under its patronage.

CAPETOWN, situated on the southern extremity of Africa, has, for some years, been the seat of missionary labours under this society. The Rev. Mr. Thom is the indefatigable labourer there; whence he, some time since, performed a journey of upwards of one thousand miles into the interior of the country, and preached the unsearchable riches of Christ to many thousand perishing Hottentots.

VOL. III.—New Series.

GRIQUATOWN, is about seven hundred miles north of Capetown. In 1802 the mission began in this place, and continues under the superintendence of the Rev. Messrs. Anderson and Helm, assisted by four native converts, Messrs. Berend, Hendrick, David, and Sabba.

STELLENBOSCH, situated about twenty-six miles from Capetown, became the seat of missionary labours in 1802. The Rev. Mr. Bakker is the missionary.

BETHELSBORP, is about five hundred miles east of Capetown. This society established a mission here in 1802. In 1815, about one hundred and forty-three persons professed the Christian faith at this station, and fourteen were added to their number in 1817. The Rev. Messrs. Evans and Hooper are the present missionaries. God has smiled upon their labours, and given them many souls for their hire.

BOSJESVELD, forty miles north of Capetown, is blest with the missionary labours of the Rev. Mr. Kramer.

TULBACH DROSDY, near *Bosjerveld*, is also a seat of missionary labour. The Rev. Messrs. Vos and Taylor are the missionaries, assisted also by the Rev. Mr. Kramer.

BETHESDA, is on the north side of the Great River, seven hundred miles from Capetown. The Rev. Mr. Sass, whose labours have been extensively blest, is the missionary at this station. The mission commenced in 1808.

BETHANY, is about fifty-five miles north of the Great River. The Rev. Messrs. Schmelen, Kitchingman, and Marquardt are the missionaries at this station.

CALEDON, one hundred and fifty miles east of Capetown, in 1811 became a missionary station, and is still occupied by the Rev. Mr. Seidenfaden.

HOOGH KRAAL, is about three hundred

T

miles east of Capetown. This station is occupied by the Rev. Mr. Pacalt. The mission commenced in 1813.

THEOPOLIS, about six hundred miles east of Capetown, where the Rev. Messrs. Ulbricht and Baker are now labouring, became a missionary station in 1814.

PEACE MOUNTAIN, or JERUSALEM, formerly called *Africaner's Kraal*, is situated about five hundred and fifty miles north of Capetown. The mission commenced here in 1815. The Rev. Messrs. Ebner and Moffat are the missionaries.

HEPHZIBAH, is north of the colony in South Africa. The Rev. Mr. Conner is the missionary here, assisted by a native convert named Goeyman. This mission commenced in 1816.

CAFFRARIA, is a country in South Africa, seven hundred miles northeast of Capetown. In 1816, the mission was commenced here, and the station is now occupied by the Rev. Mr. Williams, and TZATYOO, a native.

KROOMAN'S RIVER, south of *Lattakoo*, in South Africa, became a seat of missionary labours in 1817, and is now occupied by the Rev. Mr. Hamilton.

UNITED BRETHREN.

THIS society, so zealously engaged in sending the gospel to the destitute on every continent and in every clime, has not been entirely unmindful of Africa; though in the cultivation of other fields, this has been referred principally to other labourers, after having been entered by the United Brethren. They occupy two stations.

GNADENTHAL, situated about one hundred and thirty miles east of Capetown, in South Africa, was marked out by this society as an early station for missionary labours. In 1736, the mission began in this place, but was not as successful as had been hoped. It was renewed in 1792, and is now in a prosperous state. The Rev. Messrs. Marsyeld, Hallbeck, Leit-

ner, Lemmertz, Thompson, and Clemens, are all employed at this station.

GROENEKLOOF, in South Africa, thirty-five miles north of Table Bay, is the other station occupied by this society. The mission began here in 1808, and the Rev. Messrs. Bonatz, Fritsch, and Stein, are the missionaries.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE, on the western coast of Africa, is a colony belonging to Great Britain. A mission has, for many years, been established here, by which nine stations are now occupied, where the word of life is regularly and successfully dispensed, and the rising progeny of the natives are instructed in the knowledge of reading the Scriptures, and the arts of civilized life.

1st, *Freetown*—Mr. Jesty, schoolmaster; Mr. Fox, a native, assistant.

2d, *Kissey*—Rev. Mr. Nylander, minister; and a native, Mr. Caulker, assistant.

3d, *Regent's town*—Rev. Mr. W. A. B. Johnson, missionary; and three native teachers, Messrs. Tamba, Davis, and Noah.

4th, *Wilberforce*—Rev. Mr. Decker, missionary.

5th, *Gloucester*—Rev. Mr. During, missionary.

6th, *Charlotte*—Mr. Taylor, schoolmaster.

7th, *Leicester Mountain*—Rev. Mr. Wilhelm, missionary; Mr. Bell, schoolmaster; Mr. Maxwell, a native, usher.

8th, *Leopold*—Rev. Mr. Renner, missionary; and Mr. Allen, a native, assistant.

9th, *Kent*—Mr. Randall, superintendent.

In January, 1820, the Rev. Mr. Johnson left England as a missionary to Sierra Leone, accompanied by Messrs. Lisk and Beckley, schoolmasters, and six ladies, who generously devoted themselves to the service as schoolmistresses.

We have not learned the particular stations to which they are severally assigned.

GAMBIER, about seventy miles north-west of Sierra Leone, is a settlement among the Bagoes. The Rev. Mr. Kleim is the *missionary* at this station; Mr. Brunton, a native, is the *schoolmaster*, assisted by another native by the name of Anthony.

WESLEYAN MISSIONS.

FREETOWN, in Sierra Leone, is a missionary station under the patronage of this society. The Rev. Messrs. Baker and Gilleson entered upon the labours of this mission; the latter of whom fell a victim to the climate in August, 1820. Mr. Baker continues to occupy this station.

NAMAQUALAND, is in South Africa, where this society established a mission in 1817. The missionaries are the Rev. Messrs. Shaw and Edwards, assisted by a converted native, Mr. Links, who labours among the Bushmen.

The foregoing are the principal missionary stations in Africa. The Board of the General Convention of the Baptists in the United States, have laid the foundation for a missionary establishment at Cape Messurado, on the western coast of Africa; and appointed two missionaries, Lott Carey and Collin Teage, descendants from African progenitors, who are now there. They embarked, with several others, under the auspices of the American Colonization Society; and are gone, it is presumed, with that colony to Cape Messurado, where the colony were to have been conveyed in December last. With the same colony, are ministers, also, of other denominations; all apparently animated with the prospect of conveying gospel instruction to the untaught natives of Africa. There is good reason to expect great things from this mission. Our missionaries left many friends and comforts in the place of their nativity, with no earthly prospect but

that of privation and affliction, pressing with eagerness to the untried calamities which they anticipated, for the pleasure of bearing to the land of their fathers, the tidings of salvation through the Son of God. Their eyes have beheld the miseries of their kindred. Their tears of commiseration have moistened the soil which their blinded ancestors trod; their prayers ascend, from that clime, to heaven for Divine aid in the work before them; their lives and their souls are devoted to the cause; and it is earnestly hoped that the God of missions will crown their efforts with abundant success.

CALCUTTA.

THE following extracts from the journals kept by the missionary brethren at this station, are copied from the London Missionary Herald.

Under date of the 8th August, one of them writes thus:

"Conversed to-day, at one of the places of worship, with an old man who mournfully discovered the strength of early prejudices, and the pernicious tendency of the Hindoo system. What is sin? A trifle. A single enunciation of the name of Ram will take away the sin of a whole life spent in the service of the devil, and leave the pardoned offender as much in love with sin as before. How opposed to the holy character of the Divine Being is this mode of obtaining pardon for sin! and how consistent with that character is the plan of redemption revealed in the gospel, by which hatred against sin is excited, while its pardon is secured. Yet this is an argument of which a Hindoo, persuaded of the truth of his own system, cannot perceive the force, since it is a primary article of his creed, that God is destitute of all qualities whatever. His character is a simple negation of all attributes, whether good or bad. Indeed, nothing surprises me more than to find how extremely limited are the

points of agreement between a believer in the Hindoo, and a believer in the Christian system—how extremely few of the articles, even of natural religion, can be adduced without contradiction.

12th.—A few days ago, Sarah Robinson, one of the daughters of brother Robinson, died of a typhus fever at Serampore. Dr. Marshman, calling on us the ensuing Sabbath day, related some pleasing particulars respecting her preparation for death and eternity.

13th, *Sabbath-day*.—Spent this day at Doorgapore, with brother Yates. At Baranagore we had a very attentive audience during the whole of the time. Our native brother Panchoo addressed the congregation at some length, by contrasting the gospel with Hindooism. He observed, that we all had *one* thing to tell them—that we preached *one* gospel, recommended *one* shaster, *one* cast, &c. On the other hand, their system was full of confusion, with many shasters, totally disagreeing with each other—casts many, and gods many. A few received books with seeming indifference.

An old man, who listened the whole of the time, came home with Panchoo, to hear more of *this* way, as he called it. He said he was delighted with what he had heard at Baranagore, and that it was quite a new and strange sound to his ears. He said he would willingly embrace Christianity, if it was more ancient, or had more followers. Panchoo told him it was not a new religion, and that the followers of Christ were scattered all over the world.

Affecting interview with a dying Infidel.

A gentleman of my acquaintance informed me, that he had been kept up the preceding night, in drawing out the will of a person who was considered in extreme danger, through a biliary fever. The disease had been induced through anxiety respecting a law-suit, in which he had endeavoured to resist a fraud that had been practised on him to a considerable amount. I called upon him twice, and

found him able to understand what was said—willing to hear, and to make many concessions respecting the wickedness and carelessness of his past conduct, but hitherto wholly ignorant of the power of religion, and even but little acquainted with the leading facts of revelation. He is captain of a ship, and I have been informed, has been a noted duellist, having shot three men in his time. His circumstances are very affecting, and yet he is only one of many who suffer from injustice, tyranny, and fraud—only one of many who, groaning under the stings of conscience, and the disappointments of life, do not have recourse to the balm of Gilead, the cure for every wound, the solace of every grief.

14th.—This evening, brother — and I called on captain —, but were received in a very different manner from what my former conversation with him had given me reason to expect. We were met at the door by a young man, whom I had seen there before, and who assured us that captain — was at present quite insensible, and, consequently, unable to understand any thing we might say to him. We, however, entered, and found him very ill, but not worse than he had been the day before. After a short pause, gasping for breath, and scarcely able to articulate his words, he assured us that he was determined not to change his religious views, and begged us to say nothing to him respecting religion; observing, that if he listened to us, we should hurry him to the grave; and that our religion was not sufficiently mild for him. We asked, what religion could be more mild than that which held out to view a Saviour full of compassion and love, who had given his life for his enemies, and was willing to receive them into his favour, even after a life spent in opposition to his will. He said it was of no use to talk. We asked, if he would permit us to pray with him—he declined it; or to call again—he thought we had better not

Unhappy man! my heart bleeds over him. We were both much affected at this unexpected reception, and felt deeply grieved that an immortal being should, to all appearance, be so near eternity, and yet so unprepared for the change. He died two days after.

Native Female Education.

19th.—As we were going to Doorgapore, this evening, Mrs. — and myself called at the newly erected school for Bengalee girls. As our visit was entirely unexpected, we were the more gratified with finding fifteen scholars diligently employed in writing the alphabet, figures, compound letters, &c. None of them appeared alarmed, as we had anticipated, by a European entering the school; but, on the contrary, seemed highly gratified by the attention paid to them.

Missionary Prayer Meeting.

At our social monthly missionary prayer meeting, our brethren from the Church Missionary Society, who arrived from Europe yesterday, assembled with us. Brethren Hampson, Judson, and Townley, engaged in prayer. Fourteen missionaries, either residing in the city or passing through it to their destinations, made up the party.

Mahomedan Objections to the Gospel.

21st.—Went this afternoon to the chapel for the natives in Bow Bazar, and collected a tolerably large congregation. The attention was very encouraging; but at the close, a Mussulman encountered me with considerable confidence and asperity. What seemed most to offend him, was the divinity and atonement of Christ. He would hear me expose the wickedness of idolatry, and the entire inefficiency of ceremonies, without discovering any uneasiness whatever; but when the name of Christ came up, then his displeasure kindled in a moment. He affirmed, that Christ was no more than a prophet, and that his being divine and dying could never be reconciled. I attempted to show in what sense Christ

died, and the end to be answered by it. He objected, that such a course was altogether unnecessary; for an almighty being could forgive sin, and put an end to it in a moment. I told him that I admitted God *could* do it, but it became him to do what was wise and just, as well as merciful; but neither Mussulmans nor Hindoos have any knowledge of the moral character of God. I closed in prayer, but before I had concluded my adversary left me.

Death of Mrs. Johns.

23d.—This evening, our highly valued friend, Mrs. Johns, after a fortnight's illness, departed to a better world. Several of our family had the mournful satisfaction of seeing her breathe her last. The following was amongst the last connected expressions which she uttered:

"The dying thief rejoiced to see

"That fountain in his day:

"O may I there, though vile as he,

"Wash all my sins away."

And then she added, "Lord, manifest thyself unto me!"

May God support the deeply afflicted heart of our dear brother Johns, now left a disconsolate widower, with three children. On Saturday last, another Christian friend of Mr. Thomason's congregation was also removed; so that, of the few Christian friends we have in this country, two have been removed within a few days of each other. How should these events excite to renewed prayer and diligence, that we may be found ready, and acknowledged faithful, when our great Master shall call us to give up our account!

Instances of success in preaching the Gospel.

26th.—To-day, an elderly gentleman called upon one of our brethren to thank him for visiting him lately when he was dangerously ill. There is an evident change in his character, and great reason to hope, that the affliction, and the exhortations and prayers of the brethren, have been blessed to his conversion. What a pleasing contrast does

this present, to the lamentable issue of similar visits, as mentioned in the 13th and 14th of this journal.

He communicated the following pleasing intelligence: When our brother Chamberlain was on board his vessel for his health, last cold season, two of his mates were much impressed by his addresses; and ever since there has been, from all appearance, a decided change. One of them, I was informed, had lately joined the church of our Independent brethren. It is a great mercy that while God is pleased to try our faith in our native work, he does not leave himself without witnesses amongst Europeans.

MOORSBEDABAD.

Extracts from the Diary of Mr. Sutton, towards the close of 1820.

OCT. 21, 1820.—To-day, had a very narrow escape from death when on my way to Berhampore to preach. The vehicle in which I was riding was overturned, and I was dragged under it for some distance; but through the great kindness of God I escaped with only a bruised leg. I felt exceedingly thankful for this wonderful deliverance, and hope it will be treasured up amongst the many mercies of my existence in my memory. Oh, bless the Lord, who delivereth me in every difficulty, and will yet deliver!

26.—The cholera still rages. I have been informed that nearly one hundred have died to-day. What a passing from time to eternity! But the population is so great that their loss is not observed. Two years since, the cholera was so dreadful, that in some families, out of seventeen persons, sixteen died; as fast as one was carried out another expired. And this is a remark which may be made here. Instead of any great national calamity driving Hindoos to the worship of the true God, it makes them more earnest in the adoration of their idols, and frequently gives rise to new idols. They think this particular calamity to be

a god, and from this crude notion they give it a form, and endeavour to appease its anger by prostrations and offerings.

28.—In reading Hindoostanee, to-day, with my moonshee, when we had arrived at the third chapter of John, thirty-sixth verse, he remarked—if this passage was true, the Mahomedan system must be false. This brought on a further conversation, in which my moonshee told me, that five months since, a messenger came from Mecca with an account that one of the priests in the temple there had a revelation from heaven, in which God complained that all the true Mussulmans were forsaking the faith; and my moonshee added, he had no doubt the time for the triumph of Christianity was approaching.

Nov. 13.—Spent a part of the day with the Rev. Mr. Morrice, who is going to Benares on account of the Church Missionary Society. He appears a holy man of God, and I was much pleased with my interview with him. On my return from Mr. Morrice, being in a small boat, at about half-past eight o'clock in the evening, I saw, at a distance, a large fire, which I at first supposed to be a house in flames; but on a nearer approach, I plainly saw they were burning a widow with the corpse of her husband. I wish those who speak of the innocency and mildness of the Hindoos could have witnessed this sight, and they would hold their peace; or I wish that both the friends and enemies of missionary exertions could have beheld it, and I think it would have caused the enmity of the one to cease, and the exertions of the other to increase tenfold. The darkness of the night, the clamour of voices, the raging of the flames, and the looks of the people, appeared all in unison—namely, as if they were performing a deed which originated in hell. The deed was done; the murder was completed before I arrived, consequently the noise was too great to speak with any success; but yet I conversed with some on the hei-

nousness of the crime: the only answer they made was—it was through her own desire, and no doubt there was great merit attached to such a deed.

24.—This morning, took an excursion near the mountains of Rajmal; this is a range of mountains which constitutes the boundary of Bengal. The sight of these hills caused peculiar pleasure in my mind, for they are the first I have seen since my arrival in India, and strongly reminded me of departed scenes in Britain. These hills are inhabited by a people very distinct from those of the plains, and they are much behind them in civilization. They are also different in language and in objects of worship, and have no caste. When viewing their cultivated spots and villages upon the hills through a telescope, I almost wished to go and spend my life among them rather than in the plains of Bengal; for it is probable that, as they are destitute of caste, and as their religion is not formed into such a compact system as the other Hindoos, they would be more likely to receive the true word of God. I also visited a place, peculiarly revered by the Hindoos, situated in a jungle. Upon my arrival at it, I only found a few stones with an aperture between, and upon inquiry why this place was esteemed above others, I was informed it was impossible to fill this aperture with water, and on this account it was honoured as peculiarly holy.

In the evening, visited the village of Serasing; when many of the people collected, made their objections to the gospel, and heard the answers to their objections, and the reasons and evidences of the truth of the word of God.

CALCUTTA.

We have lately received a continuation of the journals at this station, from which we shall, in future numbers, present extracts for the information of

our readers. We insert, for this month, an account of an interesting excursion, by our brethren Yates and Pearce, as far as Moorshedabad, undertaken in October last.

“Leaving home on Wednesday morning, 11th October, and attending an interesting anniversary of the Calcutta School-book Society, we proceeded to our boat, kindly lent us for the trip by a friend; and having called in our way at Doorgapore for our native brother Paunchoo, who was engaged to accompany us, we went with the tide to Serampore, where we arrived in the evening. Here we called on the brethren, and heard an excellent sermon from Dr. Carey; and, late at night, started for Chinsurah.

Thursday, Oct. 12.—We arrived at Chinsurah about seven; and immediately proceeded to brother Pearson’s to breakfast. Here we met with brethren Townley, Trowin, and Mundy, and we all united in social prayer for the Divine blessing on our missionary engagements. As soon as the tide favoured us, we proceeded on our journey, and arrived in the evening at Trivinee, where there is a celebrated Mussulman mausoleum, formerly a Hindoo temple. We collected a few Mussulmans, to whom one of us spoke a few words about the way of salvation, in Hindoostanee.

On Friday morning we reached Sooksaugur, [where our late brother Petumber Singh laboured several years ago] and after breakfast, went into a public part of the town, where we soon collected a good congregation. We found, however, that there was a considerable difference between Calcutta and the country; as scarcely one of our hearers, although they appeared above the common sort, was able to make out a tract; while, in Calcutta, amongst a congregation equally numerous, many would have been found able to read, with fluency, any thing we might have given them. The capacity of deriving instruction from printed books, possessed by so ma-

ny of the inhabitants of the metropolis, appears to give it advantage as a missionary station, over every other part of the country. Independent of the more general knowledge of reading and writing, we might expect to find in a large city, this improvement may be attributed to the introduction of printed books into almost all the native schools in Calcutta, through the exertions of the School Society, and to the extensive distribution of tracts by our Independent brethren and ourselves, at our places of worship, during the two last years. Hearing there was a celebrated pundit in the town, we walked nearly a mile in the sun to see him. He was very respectful and pleased, till we told him our message, but this seemed to awake all his prejudice; we, however, prevailed on him to take a Sunscrit tract, which we saw he could understand, and then took our leave. Having reached our boat, we proceeded on our voyage till the evening; when we landed, with the hope of getting a congregation, but were disappointed.

Saturday, 14th.—We reached Santipore, a large town, this morning to breakfast, and having proceeded to the market place, collected a larger congregation than yesterday; they were very attentive, and many by their nods and smiles expressed their approbation of what we said. Many were very eager to obtain our books, but very few able to read them. We pursued our voyage till evening, when we anchored at a distance from any town.

On Sabbath morning, at breakfast time, we reached a small village, where we went ashore. Here, under a large tree, we found a poor woman, about fifty years old, brought to die by the side of Gunga. She complained of no pain, but seemed labouring under great weakness. Having unfortunately no medicine, we gave her a little brandy and water, and despatched her relations into the village to make her some gruel. At this time, was brought

to the same spot an interesting young woman, about twenty years old; and on the other side, we found lying on the ground, deserted by her friends, a third, about twenty-five. All these could speak without difficulty, were free from pain, and would probably in a short time have perfectly recovered, if properly attended; but yet, we fear, are doomed to perish, through the neglect and superstitious cruelty of their relatives. We got a promise of nutritious food for them all from their relatives; and having no medicine with us, after giving the two latter likewise a little brandy and water, (which they would take, although given by us, as medicine,) left them with a heavy heart. Well may it be said, that the dark places of the earth are full of the habitations of cruelty! Continuing our voyage, we reached Soojunpore, the residence of our friend Mr. Johnson, about eleven o'clock; but finding him at his brother's, we followed him thither, and returned with him to worship in the evening.

On Thursday, we went with Mr. Johnson to a market, held in the village from whose inhabitants brother Lawson procured the original of his *BRUHMA*,* which, with his two companions, we saw laid at the foot of a large tree. We had here a good congregation, and instead of giving a tract only to such as could read, (which is our usual practice,) we gave one to each grown-up person in the assembly. We did so, as they came from many surrounding villages, and promised that they would get them read to them by some person in their neighbourhoods.

On Wednesday, we left the hospitable abode of our friend Mr. Johnson, and proceeded on our journey, spending the whole of Thursday with Mr. R—, while our boat was getting round an immense bend of the river.

Friday, 20th.—In the afternoon we

* See the Missionary Herald for August, 1819.

reached Cutwa, and immediately proceeded to brother W. Carey's, where we found all well. We then accompanied him to the town, where, at one end of the bazar, we found a very neat Bengalee place of worship, built of brick, with pillars, at the expense of the Calcutta Baptist Missionary Society. Brother Carey, himself, preached from the parable of the money hid in the field, to a large congregation, who were very attentive. On our return to his house, we passed through the bazar, in the heart of which we had the pleasure of seeing another place of worship. In the evening we returned to our boat.

Saturday.—This morning early we left Cutwa, and at breakfast time arrived at a small village, where we recommended to a few people the way of life. About noon we landed again, to go to a larger village; but finding scarcely any body in the bazar, it not being market day, we did not attempt to collect a congregation, but despatched a Sunscrit tract each to five celebrated pundits residing in the village.

Lord's-day, 22d.—This morning, about ten, we arrived at a large village, called Kobileeshur, and understanding it was market day, immediately proceeded some distance to the place where it was held. We found, however, that the people would not assemble till one, and therefore returned to our boat till that time; we then visited the bazar again, and obtained a good congregation, whom we addressed, and amongst whom we distributed many books, which they appeared anxious to receive. After travelling all day on Monday, on Tuesday morning at breakfast time we reached Moorshedabad, and proceeded to brother Sutton's. He soon reached home from Berhampore, where he had spent the preceding day, in addition to the Sabbath, as several European soldiers of the church, in the 59th regiment, were going home as invalids. We went with him through the principal streets

of Moorshedabad, the late capital of Bengal. Having reached the limit of our journey, and being confined as to time, we were obliged to make arrangements for our return; and brother Sutton agreed to accompany us as far as Berhampore. Here we were kindly received by quarter-master Franklin, of his majesty's 59th regiment, with whom we spent the evening, and at night returned to our boat.

Wednesday, 25th Oct.—Left Berhampore late last night, and passing Cutwa, arrived in the evening at Dewangunj, a large town. We went into the market place, and procured a good congregation, who received us very readily.

Thursday, 26th.—Left Dewangunj this morning early, and arrived at Nuddeah in the afternoon about four. This is the great seat of native literature in Bengal; and to give the learned men an opportunity of becoming acquainted with the gospel, by means of the Sunscrit language, (which they well understood, and to which they are very much attached,) was one great object of our journey. We had, for this reason, just before our leaving home, printed a Sunscrit translation of the first part of the *True Durshun*, containing some remarks on the importance of Divine knowledge, the necessity of a revelation from God to acquire it, and some general recommendations of the scriptures, as suited to supply this need. This little work, with one we had previously published, being more direct proofs of the truth of Christianity, are, we believe, almost the first attempts made to communicate a knowledge of Christianity by means of *tracts in Sunscrit*. In order to distribute them with effect, we wished to address a packet, containing these two tracts, to each of the principal pundits of the place; and, therefore, on our arrival, sent a person into the town to ascertain their names. We were, however, in a short time, agreeably surprised by seeing twelve or thirteen pundits, who came to see what we had to

dispose of. We conversed with them for some time, showed them our tracts, and were highly gratified at the ease with which they read and understood them; evidencing an acquaintance with Sunscrit very superior to that of any whom we had met with, except in Calcutta. They appeared much pleased with our visiting them, and all of them well disposed to receive and read our publications; but being very near the bed of the river, through a superstitious idea inculcated in the shasters, requested they might have them given them at a little greater distance: with this we complied, and sent a person to a prescribed distance, who very readily distributed all he had. We would hope and pray, that this introduction of the gospel into the only university of Bengal, by means of publications in the Latin of the East, may be productive of lasting and beneficial effects.

Leaving Nuddeah, we made the best of our way to the residence of our friend Mr. Johnson, where we arrived at a late hour in the evening; and the next morning proceeded to Calcutta, in order to arrive there before the Sabbath—which object we were just able to accomplish.

Testimony to the late pleasing events in Otaheite.

Friday, July 27th.—A gentleman called upon us to-day, with whom the conversation turned on the wonderful and pleasing events which have lately taken place at Otaheite. He told us that he was lately in company with a gentleman who had called at that island a few months ago in the ship Lord Lynedoch. He said, that when he visited it, a few years ago, the natives were all thieves; but that now, they went through all the cabins, in which were many things they might have stolen, but that no one belonging to the ship missed a single article; that their behaviour was modest, and their minds evidently serious and devout, so that they were quite a pattern

in the whole of their conduct for all professing Christians. O that God may still continue his goodness to the brethren there, and refresh us also by causing us to see the manifestation of his glory here.

Obstinacy and blindness of the Brahmans.

May 19.—Among those who attended to-day was a Brahmun, who was very anxious, for some time, to interrupt; but was not able, except by putting in a word now and then. When we asked him what he had to say, he replied—that “he would sooner cut his throat than believe in Christ:” and went away.

28th.—Met with one man, a Brahmun, to-day, of uncommon hardness of heart, who affirmed that the paper in his hand was God, and that there was no other, because it was by paper that every thing about religion was known; and firmly maintained, that there was no other state of reward or punishment besides the present world. Fain would I remove from the minds of this people, this gross darkness:

“But feeble my compassion proves,

“And can but weep where most it loves.”

May He pity them, who has power to save.

PALESTINE MISSION.

Extract of a letter from Rev. Levi Parsons to Rev. Mr. Hooker, of Green's Farms, dated Syra, Aug. 5, 1821.

MY DEAR BROTHER HOOKER,

Your kind letter, of February 4, was received July 15, and has been read again and again, with great pleasure. You have my repeated thanks for the rich collection of facts, and for sending me two sheets well filled. To afford you any thing like a compensation for the pleasure you gave me, will be impossible. There is no American vessel at this port; but I am resolved to be in readiness, with the hope of getting another letter from you the sooner.

How gladly would I cheer your heart by filling these pages with such information as you most ardently desire; but at present I am in a *retired* situation, while the war rages around us with unrelenting fury. I say *retired* situation, but we are not out of the hearing of the roar of cannon and the constant alarm of war. We wish to convince both Turks and Greeks that we have nothing to do with the implements of death.—Our object is *peace*—*peace*, in the most enlarged and important sense—peace to Turks and Greeks—peace and good will to men, without distinction of name or nation. Such is pure Christianity. This island is more quiet than those around us. We hope for better times soon; but the sword is unsheathed, and God only knows when it will be sheathed.

I left Jerusalem to seek a quiet settlement for the summer, expecting to return in the fall. I do not relinquish the hope of returning before winter. I never was sensible of greater attachment to any place than to Jerusalem, and know of no greater affliction than to be detained from that beloved city. From Turks and Jews, from Greeks and Catholics, I received many tokens of friendship. If tranquillity be restored, it will afford one of the most important stations for doing good, without offering the least offence to the government. Representatives from the *world* are present, and you may converse with people of every nation without going twenty feet from the Holy Sepulchre. The Turks do not molest Christians, when they transact their own business with becoming simplicity—this is all that can be rationally expected. But if the war should continue, there will not be wanting opportunities to do good, and get good: our operations may be changed, without diminishing the actual extent of our usefulness. Brother Fisk is doing much good at Smyrna. It is not thought advisable for me to go there, in the present critical circumstances. It is a great

affliction to be separated. I find not the least occasion for discouragement. I am now teaching the family of the English consul of this island, in English and Greek. I have many opportunities to converse with the priests of this island, who are Catholics. This letter must be sent, it is probable, to Zante, and there opened and smoked, and perhaps lost. For this reason, I write a short letter only, to thank you, and to request you to write immediately.

Wishing you the continued presence of our covenant God, and requesting your daily prayers, I am your affectionate brother,
L. PARSONS.

DOMESTIC.

CAUSE OF THE JEWS.

Extract of a letter to the Rev. Mr. Frey, of New-York, dated Charleston, S. C. March, 1822.

"MY DEAR SIR,

"I KNOW it would rejoice you to hear of any attention that has been manifested by your 'kindred according to the flesh,' and it was natural that after the information which was contained in my first letter, you should wait with some solicitude. The female of whom mention was made, has, from the concurrent testimony of ministers and lay Christians, conducted herself in all respects as a sincere and ardent follower of our blessed Saviour. The other, said to be in a tender state of mind, has also given satisfactory evidence of a change of heart. Under these circumstances, I need not expect to surprise you by telling you that they have forsaken the synagogue, and that they have been cast out by the Jews. These two are constant in their attendance on the preaching of the *word*.

Oh, my dear sir, how shall I convey to you, in terms of too expressive thankfulness, the intelligence that the great God of Israel has put it into the hearts of *four* more Jewesses to confess before the world

that Jesus is the long expected Messiah. It was intimated to me, shortly after I wrote to you, that a family of Jewesses were under a course of Christian instruction by the Rev. Dr. Gadsden, of the Episcopal church; and, upon particular inquiry, I found this information to be correct. The family consists of the mother and her three daughters, by the name of Hyams. The Jews say, "Let them go; we do not want them." Not having had intercourse with any who have visited them, I cannot tell what evidence they give of spiritual light. A few Sabbaths ago, on my way to church, I saw these four females also on their way to the temple of God, there to worship him as he is revealed in the gospel of Jesus. On arriving at the church to which I was

going, (a mission house, in which a missionary from the Andover Seminary preaches,) there I met the two Jewesses first named. Yesterday I attended the same place of worship, and there met them again. These are facts, from which you will please draw your own conclusions.

"As I intimated above, the time appears to be fully come, when a society may be formed here, auxiliary to yours. Some females are pressing it with much importunity; and there is no question but that many men of active influence could be brought to engage in such a work of benevolence. To the end, therefore, that such a desirable object may be accomplished, I beg that you will give all necessary information."

MISCELLANEOUS.

POWER OF PRAYER.

A few years ago, a pious and eminent minister of the Baptist denomination was performing a preaching tour through the state of Rhode Island. Calling at the house of a pious deacon, where he tarried a night, he was informed that a young lady, on a visit at that time in the same family, was the subject of serious impressions, and had a desire, on the following Lord's day, to submit to baptism. The preacher examined her, was satisfied with her experience, and it was resolved that on the Sabbath the rite should be administered.

The father of the young lady, a farmer possessing considerable property, but an enemy to religion, heard that she was about to be baptized. He came to the house, with a resolution to beat her, and brought with him a weapon for the purpose. The females of the family dissuaded him from his unnatural and ungodly design. He could, however, become appeased only by their suffering him to take Catharine home with him.

At a meeting of the church, a short time afterwards, the venerable deacon arose, and spoke to this effect: "My brethren, when Peter was confined in prison, 'prayer was made without ceasing, of the church, unto God, for him;' and he was delivered. Now, my brethren, our sister Catharine is as really bound, as though she were in a prison-house; I therefore recommend that a day may be set apart, on which we may assemble, and pour out our hearts unto God for her release."

The proposal was heartily approved, and the day determined. When the brethren met, their hearts were unusually drawn out. It seemed as though the heavens were opened, and a direct access obtained to the throne of mercy. The services ended, the brethren separated for their respective homes. But who was it opened the door to welcome the deacon's return?....It was Catharine herself.—"Catharine!" exclaimed the astonished deacon, "why, how came you here?"—"I can scarcely tell you," replied she; "but while you were at meet-

ing this afternoon, my father, whose heart had appeared to me hard and relentless, came up from the field, and looking in at the door, said, '*Catharine, if you wish to be baptized, you may go and be baptized.*' "

"Prayer makes the darken'd cloud withdraw."

The use of the syllables *sol, la, mi, fa*, &c. in psalmody, were first employed, about the year of our Lord 1022, by Guido, a monk of Arezzo, in Tuscany. Bythner, in his *Lyra Prophetica*, supposes the *sol, la*, in popular use, to have been derived from the Hebrew word *Selah*.

So extreme was the ignorance of the ancient philosophers, as to the nature of the true God, and of the obligations of his creatures, that the Stoics supposed that God and the world formed a complete animal, of which He was the soul. Some confined his being to one of the poles of heaven; others imagined, that for God to attend to the affairs of mortals was as unbecoming his character, as for the sun to descend from heaven to light a candle for a servant in the dark. The disciples of Zeno asserted, that all sins are equal—the killing of a bird, to the murder of a parent; and their founder, falling to the ground, interpreted it to be a summons to appear in another world, and strangled himself.

If philosophy were incarnate, and had expressed the purity and efficacy of all its precepts, in real actions; yet had it fallen infinitely short of that supernatural, angelical, divine holiness which the gospel requires. The gospel alone brings light to the mind, peace to the conscience, purity to the affections, and rectitude to the life.

Missionaries among the natives of the American forests ought to endeavour to acquaint themselves with their languages. Difficulties are not so serious as may be imagined. Elliott acquired an Indian language, and into it translated the whole

of the Old and New Testaments. Heckewelder informs us, that during the time Zeisberger was a missionary, he learned two different Indian languages, the Onondago and the Delaware, and acquired others connected with them. In the Onondago he completed two grammars and a copious dictionary, (German and Indian) comprising more than 1700 pages. He published also a spelling-book, sermons for children, and a hymn book, containing upwards of 500 hymns, for the use of the Indians. He left a grammar of the Delaware language, written in German, which has lately been translated into English, for the use of the American Philosophical Society, and a translation into Delaware of the Harmony of the Gospels.

"Men are not easily convinced of the deep stain of sin, and that no other laver can fetch it out but the sprinkling of the blood of Jesus Christ. Some that have moral resolutions of amendment, dislike, at least, gross sins, and purpose to avoid them; and it is to them cleanness enough to reform in these things. But they consider not what is to become of the guiltiness which they have contracted already; or how that shall be purged. BE NOT DECEIVED IN THIS! It is not a transient sigh—or a light word—or a wish of 'God forgive me;' no; nor the highest current of repentance, nor that which is the truest evidence of repentance, amendment: it is none of these that purifies in the sight of God, and expiates wrath. They are all imperfect, and, stained themselves, they cannot stand and answer for themselves; much less, be of value, to counterpoise the former guilt of sin. The very tears of the purest repentance, unless they be sprinkled with this blood, are impure; all our washings, without this, are but the washings of a blackamoor—labour in vain."

Archbishop Leighton.

A lively hope.—"The world dares say no more for its device, than *dum spiro*,

spero, (while I breathe, I hope;) but the children of God can add, *dum expiro, spero*, (when I expire, I hope.) It is a fearful thing, when a man and his hopes expire together."—*Abp. Leighton*.

ANNALS OF MORAVIANISM.

I cannot but remark, how much simplicity and effect go together in the annals of Moravianism. The men of this truly interesting denomination address themselves exclusively to that principle of our nature, on which the proper influence of Christianity turns. Or, in other words, they take up the subject of the gospel message, that message devised by Him who knew what was in man, and who therefore knew how to make the right and the suitable application to man. They urge the plain word of the testimony; and they pray for a blessing from on high; and that thick impassable veil, by which the god of the world blinds the hearts of men who believe not, lest the light of the glorious gospel should enter into them—that veil, which no power of philosophy can draw aside, gives way to the demonstration of the Spirit; and thus it is, that a clear perception of scriptural truth, in all the freshness and permanency of its moral influences, are to be met with among men who have just emerged from the rudest and grossest barbarity. Oh! when one looks at the number and greatness of their achievements; when he thinks of the change they have made on materials so coarse, and so unpromising; when he eyes the villages they have formed; and around the whole of that engaging perspective, by which they have checkered and relieved the grim solitude of the desert, he witnesses the love and listens to the piety of reclaimed savages—who would not long to be in possession of the charm, by which they have wrought this wondrous transformation?—who would not willingly exchange for it all the parade of human eloquence, and all the confidence of human argument?—and for the wisdom of winning souls, who is there

that would not rejoice to throw the loveliness of the song, and all the insignificance of its passing fascinations, away from him?—*Chalmers*.

REV. MR. WARD.

Intelligence has been received of the safe arrival of the Rev. Mr. Ward in India. His visit to his native country, and to America, was attended with all the success which had been anticipated; and the Lord has answered the prayers of thousands, in conducting him safely again to that station where he has so long, and with so much effect, laboured in the good cause of disseminating the truth among the heathen.

REVIVALS, &c.

Extract of a letter from the Rev. Caleb J. Tenney, dated Weathersfield, Conn. March 21, 1822.

THE neighbourhood on what is called Harris' Hill, had, for several successive weeks, the most wonderful displays of the glory of God. To the pious of this generation, that hill and its scenes, will never be forgotten. Previous to the revival, our church consisted of about 260 members. As its fruits, precisely 200 more have been added. Of this addition, 79 are heads of families; 62 are males, and 32 are young, unmarried men, who, with 10 previously in the church, make 42. A number of others have indulged hope, who have not professed religion. Generally, the subjects of the work still appear well. Some instances of conversion have been strongly marked. The awakening of some has been sudden and powerful, and has soon issued in triumphant peace. In others, it has been as the still small voice. One individual, who had been a total disbeliever in Revelation, began and continued to examine the subject of religion with all the coolness of a mathematician; until, in the course of a few weeks, the great truths of scripture bore upon his conscience with insupportable power, and had al-

most that "keen vibration" through his soul, which makes hell; and his heart yielded to God. One aged man said: "If I have ever been born of God, it was on the day on which I was 76 years old;" another said respecting himself, "It was the day when I was 68." In one family, a mother of eleven children, who had long gone to the table of Christ, mourning that of her great family there was not one to accompany her, now hopes that eight of her children, and two children in law, are the children of God. In another family, consisting of parents and seven children, all have indulged hope, excepting one son, who was absent at sea. Two of these are united to a different denomination. A widow, the mother of seven children, some of them pious years ago, now has hope of all the others; the whole family belong to the church. Nearly at the same time at which a woman experienced religion at home, her husband experienced it at sea. Of the nature and joy of their next meeting, let Christians judge.—*Bos. Rec.*

PHILADELPHIA PRESBYTERY.

On Friday, the 19th ult. a free conversation was held on the state of religion in the churches within the bounds of the Presbytery. Nothing, however, worthy of particular remark, was stated, except by the Rev. J. Patterson, pastor of the first Presbyterian church in the Northern Liberties. Mr. P. stated, that in that church, within a short time, about 200 persons have been awakened to a sense of their perilous condition as sinners, and that about 60 had professed to entertain a hope of having passed from death unto life.

ORDINATION.

On the evening of the 16th of April, 1822, at the Baptist meeting-house in Sansom street, Philadelphia, Mr. WILLIAM MOORE was solemnly ordained to the office of the ministry. The services were opened by prayer, by the Rev. Mr. Hewson, who also preached the intro-

ductory sermon, from Mark xvi. 15. "Go ye into all the world, and preach the gospel to every creature." The usual questions were proposed to the candidate, by the Rev. Dr. Staughton, and answers in a high degree satisfactory, together with a statement of the exercises of his mind, in relation to the work of preaching the gospel of Christ, were by the brother given. Hands were then imposed by the elders present, and the ordination prayer offered by the Rev. Mr. Peckworth, who also presented the right hand of fellowship. The Bible was presented by the Rev. J. Maylin, with an exhortation that he make the sacred volume the foundation of his future ministry, and with a hope that he would be able thence to derive ample encouragement amid all the toils and afflictions which he might be called to experience. Dr. Staughton, afterwards, delivered an affectionate charge, from Col. iv. 17.—"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." It was a solemn season. The Lord seemed to be in the place, "of a truth."

OBITUARY.

Mrs. CAREY, the pious and amiable consort of the Rev. Dr. Carey of the Serampore Mission, has taken her departure from this world of toil, to that rest which remaineth for the people of God. Her death has made a breach in the family at that station, which will never be forgotten. Her surviving companion bears the affliction, as might be expected from the venerable Dr. Carey, with Christian fortitude, and resignation to the will of his Heavenly Father.

At Macoa, in China, Mrs. MARY MORRISON, wife of the Rev. Dr. Morrison, the missionary in that empire, bid adieu to terrestrial things in June last. The loss is severely felt by that good man: "But," says he, "I bless God for the assured hope, that her departed spirit has reached the haven of eternal rest."

POETRY.

In the *Septuagint*, a psalm is added to the number of psalms ordinarily admitted in the sacred canon. It is called a psalm of David, written by himself, when he fought single-handed with Goliath. It is said to have been written in prose, but it possesses the same general characters of poetry that are found in his other writings. The following is nearly a literal translation:

MEAN among my brethren, I,
(Least of Jesse's family,) Taught my father's flocks to feed
O'er the mountain, o'er the mead.

See the labour of my hands!
There the sweet-tubed organ stands,
Here the psaltery, whose chord
Vibrates honour to my Lord.

He, attentive from the skies,
Heard the mingled music rise,
Called me from the shepherd's toil,
Shedding his anointing oil.

Great and graceful, bright and strong,
All my brothers passed along:
God did not in them delight,
I was comely in his sight.

I the proud Philistine met,
Heard his curses, mocked his threat;
From his side his sword I drew,
And reproach from Israel flew!

THE HAPPY SURRENDER.

On hearing a sermon, delivered by the Rev. O. B. Brown, from 1 Cor. chap. vi, parts of verses 19, 20.—
"Ye are not your own; for ye are bought with a price:"—on Sabbath morning, April 21, 1822.

FOLLOWERS of the King of Zion,
Joys divine his word imparts:
May that word your souls rely on,
And his Spirit rule your hearts.

Church of Christ, securely founded
On the merits of his blood;
And a safe defence, surrounded
By the mighty arm of God.

Given to Christ, before creation,
In the covenant drawn above—
He hath sealed his favoured nation
With the tokens of his love.

"Not your own:" 'twas cov'nant favour
Caused the stream Divine to flow

From its fountain, through the Saviour,
To refresh his church below.

"Not your own:" but his who formed you,
And the universe sustains;
His, whose gracious Spirit warn'd you,
And that work of love maintains.

"Not your own:" but his who bought you
With his dear, incarnate blood:
And, while 'strangers,' mercy sought you,
Led you to your ransom—God.

"Not your own:" but his who guides you,
Wand'ring through a desert land;
And whose loving-kindness hides you
Safe beneath his shelt'ring hand.

Covenant, gift and purchase, proving
You are His, and "not your own;"
Called by special grace, and moving
By the light of faith alone.

"Not your own:" but his, whose Spirit
Will a perfect work perform;
And, by Christ's atoning merit,
Prove the rainbow of the storm.

"Not your own:" when nature shrinking,
Christ will show his power to save;
And sustain the soul from sinking,
By his victory o'er the grave.

"Not your own:" but his, whose power
Shall rebuild your mould'ring clay:
Clothed by him, in that great hour,
You his triumphs shall display.

When the judgment trumpet sounding,
And, assembled at his throne,
See, a world dismayed surrounding;
He will claim you as his own.

"Not your own:" but his, whose glory
Charms the seraph's sweetest strains;
And whose love—unequalled story!
Echos through the heavenly plains.

"Not to us," then, will the song be
Sung in everlasting days;
But to our Redeemer, long be
All the notes his children raise.

"Not to us," but him who crowns us,
Our immortal strains belong;
While perpetual joys surround us,
Christ's the theme of ev'ry tongue.

OMEGA.

Washington, April 22.